

climatic and so on. The writing of history must always set out from these natural bases and their modification in the course of history through the action of men.

Men can be distinguished from animals by consciousness, by religion or anything else you like. They themselves begin to distinguish themselves from animals as soon as they begin to produce their means of subsistence, a step which is conditioned by their physical organisation. By producing their means of subsistence men are indirectly producing their actual material life.

The way in which men produce their means of subsistence depends first of all on the nature of the actual means of subsistence they find in existence and have to reproduce. This mode of production must not be considered simply as being the reproduction of the physical existence of the individuals. Rather it is a definite form of activity of these individuals, a definite form of expressing their life, a definite *mode of life* on their part. As individuals express their life, so they are. What they are, therefore, coincides with their production, both with *what* they produce and with *how* they produce. The nature of individuals thus depends on the material conditions determining their production.

This production only makes its appearance with the increase of population. In its turn this presupposes the intercourse [*Verkehr*] of individuals with one another. The form of this intercourse is again determined by production.

The relations of different nations among themselves depend upon the extent to which each has developed its productive forces, the division of labour and internal intercourse. This statement is generally recognised. But not only the relation of one nation to others, but also the whole internal structure of the nation itself depends on the stage of development reached by its production and its internal and external intercourse. How far the productive forces of a nation are developed is shown most manifestly by the degree to which the division of labour has been carried. Each new productive force, insofar as it is not merely a quantitative extension of productive forces already known (for instance the bringing into cultivation of fresh land), causes a further development of the division of labour.

The division of labour inside a nation leads at first to the separation of industrial and commercial from agricultural labour, and hence to the separation of *town* and *country* and to the conflict of their interests. Its further development leads to the separation of commercial from industrial labour. At the same time through the division of labour inside these various branches there develop various divisions among the individuals co-operating in definite kinds of labour. The relative position of these individual groups is deter-

existing empirical data, not according to "the concept of the family," as is the custom in Germany.³ These three aspects of social activity are not of course to be taken as three different stages, but just as three aspects or, to make it clear to the Germans, three "moments," which have existed simultaneously since the dawn of history and the first men, and which still assert themselves in history today.

The production of life, both of one's own in labour and of fresh life in procreation, now appears as a double relationship: on the one hand as a natural, on the other as a social relationship. By social we understand the co-operation of several individuals, no matter under what conditions, in what manner and to what end. It follows from this that a certain mode of production, or industrial stage, is always combined with a certain mode of co-operation, or social stage, and this mode of co-operation is itself a "productive force." Further, that the multitude of productive forces accessible to men determines the nature of society, hence, that the "history of humanity" must always be studied and treated in relation to the history of industry and exchange. But it is also clear how in Germany it is impossible to write this sort of history, because the Germans lack not only the necessary power of comprehension and the material but also the "evidence of their senses," for across the Rhine you cannot have any experience of these things since history has stopped happening. Thus it is quite obvious from the start that there exists a materialistic connection of men with one another, which is determined by their needs and their mode of production, and which is as old as men themselves. This connection is ever taking on new forms, and thus presents a "history" independently of the existence of any political or religious nonsense which would especially hold men together.

Only now, after having considered four moments, four aspects of

3. The building of houses. With savages each family has as a matter of course its own cave or hut like the separate family tent of the nomads. This separate domestic economy is made only the more necessary by the further development of private property. With the agricultural peoples a communal domestic economy is just as impossible as a communal cultivation of the soil. A great advance was the building of towns. In all previous periods, however, the abolition of individual economy, which is inseparable from the abolition of private property, was impossible for the simple reason that the material conditions governing it were not present. The setting-up of a communal domestic economy presupposes the development of machinery, of the

use of natural forces and of many other productive forces—e.g., of water-supplies, of gas-lighting, steam-heating, etc., the removal [of the antagonism] of town and country. Without these conditions a communal economy would not in itself form a new productive force; lacking any material basis and resting on a purely theoretical foundation, it would be a mere freak and would end in nothing more than a monastic economy.—What was possible can be seen in the towns brought about by condensation and the erection of communal buildings for various definite purposes (prisons, barracks, etc.). That the abolition of individual economy is inseparable from the abolition of the family is self-evident. [Marx]

the primary historical relationships, do we find that man also possesses "consciousness";⁴ but, even so, not inherent, not "pure" consciousness. From the start the "spirit" is afflicted with the curse of being "burdened" with matter, which here makes its appearance in the form of agitated layers of air, sounds, in short, of language. Language is as old as consciousness, language is practical consciousness that exists also for other men, and for that reason alone it really exists for me personally as well; language, like consciousness, only arises from the need, the necessity, of intercourse with other men. Where there exists a relationship, it exists for me: the animal does not enter into "relations" with anything, it does not enter into any relation at all. For the animal, its relation to others does not exist as a relation. Consciousness is, therefore, from the very beginning a social product, and remains so as long as men exist at all. Consciousness is at first, of course, merely consciousness concerning the immediate sensuous environment and consciousness of the limited connection with other persons and things outside the individual who is growing self-conscious. At the same time it is consciousness of nature, which first appears to men as a completely alien, all-powerful and unassailable force, with which men's relations are purely animal and by which they are overawed like beasts; it is thus a purely animal consciousness of nature (natural religion).

We see here immediately: this natural religion or this particular relation of men to nature is determined by the form of society and vice versa. Here, as everywhere, the identity of nature and man appears in such a way that the restricted relation of men to nature determines their restricted relation to one another, and their restricted relation to one another determines men's restricted relation to nature, just because nature is as yet hardly modified historically; and, on the other hand, man's consciousness of the necessity of associating with the individuals around him is the beginning of the consciousness that he is living in society at all. This beginning is as animal as social life itself at this stage. It is mere herd-consciousness, and at this point man is only distinguished from sheep by the fact that with him consciousness takes the place of instinct or that his instinct is a conscious one. This sheep-like or tribal consciousness receives its further development and extension through increased productivity, the increase of needs, and, what is fundamental to both of these, the increase of population. With these there develops the division of labour, which was originally nothing but the division of labour in the sexual act, then that division of labour which develops spontaneously or "naturally" by

4. Marginal note by Marx: "Men have history because they must *produce* their life, and because they must produce it moreover in a *certain* way: this

is determined by their physical organization; their consciousness is determined in just the same way."

virtue of natural predisposition (e.g., physical strength), needs, accidents, etc., etc. Division of labour only becomes truly such from the moment when a division of material and mental labour appears.⁵ From this moment onwards consciousness *can* really flatter itself that it is something other than consciousness of existing practice, that it *really* represents something without representing something real; from now on consciousness is in a position to emancipate itself from the world and to proceed to the formation of "pure" theory, theology, philosophy, ethics, etc. But even if this theory, theology, philosophy, ethics, etc., comes into contradiction with the existing relations, this can only occur because existing social relations have come into contradiction with existing forces of production; this, moreover, can also occur in a particular national sphere of relations through the appearance of the contradiction, not within the national orbit, but between this national consciousness and the practice of other nations,⁶ i.e., between the national and the general consciousness of a nation (as we see it now in Germany).

Moreover, it is quite immaterial what consciousness starts to do on its own: out of all such muck we get only the one inference that these three moments, the forces of production, the state of society, and consciousness, can and must come into contradiction with one another, because the division of labour implies the possibility, nay the fact that intellectual and material activity—enjoyment and labour, production and consumption—devolve on different individuals, and that the only possibility of their not coming into contradiction lies in the negation in its turn of the division of labour. It is self-evident, moreover, that "spectres," "bonds," "the higher being," "concept," "scruple," are merely the idealistic, spiritual expression, the conception apparently of the isolated individual, the image of very empirical fetters and limitations, within which the mode of production of life and the form of intercourse coupled with it move.

With the division of labour, in which all these contradictions are implicit, and which in its turn is based on the natural division of labour in the family and the separation of society into individual families opposed to one another, is given simultaneously the *distribution*, and indeed the *unequal distribution*, both quantitative and qualitative, of labour and its products, hence property: the nucleus, the first form, of which lies in the family, where wife and children are the slaves of the husband. This latent slavery in the family, though still very crude, is the first property, but even at this early stage it corresponds perfectly to the definition of modern econo-

5. Marginal note by Marx: "The first form of ideologists, *priests*, is concurrent."

6. Marginal note by Marx: "*Religion*. The Germans and *ideology* as such."

mists who call it the power of disposing of the labour-power of others. Division of labour and private property are, moreover, identical expressions: in the one the same thing is affirmed with reference to activity as is affirmed in the other with reference to the product of the activity.

Further, the division of labour implies the contradiction between the interest of the separate individual or the individual family and the communal interest of all individuals who have intercourse with one another. And indeed, this communal interest does not exist merely in the imagination, as the "general interest," but first of all in reality, as the mutual interdependence of the individuals among whom the labour is divided. And finally, the division of labour offers us the first example of how, as long as man remains in natural society, that is, as long as a cleavage exists between the particular and the common interest, as long, therefore, as activity is not voluntarily, but naturally, divided, man's own deed becomes an alien power opposed to him, which enslaves him instead of being controlled by him. For as soon as the distribution of labour comes into being, each man has a particular, exclusive sphere of activity, which is forced upon him and from which he cannot escape. He is a hunter, a fisherman, a shepherd, or a critical critic, and must remain so if he does not want to lose his means of livelihood; while in communist society, where nobody has one exclusive sphere of activity but each can become accomplished in any branch he wishes, society regulates the general production and thus makes it possible for me to do one thing today and another tomorrow, to hunt in the morning, fish in the afternoon, rear cattle in the evening, criticise after dinner, just as I have a mind, without ever becoming hunter, fisherman, shepherd or critic. This fixation of social activity, this consolidation of what we ourselves produce into an objective power above us, growing out of our control, thwarting our expectations, bringing to naught our calculations, is one of the chief factors in historical development up till now.

And out of this very contradiction between the interest of the individual and that of the community the latter takes an independent form as the *State*, divorced from the real interests of individual and community, and at the same time as an illusory communal life, always based, however, on the real ties existing in every family and tribal conglomeration—such as flesh and blood, language, division of labour on a larger scale, and other interests—and especially, as we shall enlarge upon later, on the classes, already determined by the division of labour, which in every such mass of men separate out, and of which one dominates all the others. It follows from this that all struggles within the State, the struggle between democracy, aristocracy, and monarchy, the struggle for the franchise, etc., etc.,